THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (MATT. 6: 14-15).

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THE EIGHTY-EIGHTH ANNUAL CONFERENCE.

THE eighty-eighth annual general conference of the Church convened in the Tabernacle, Salt Lake City, Utah, April 5th, 1918, at 10 a.m.

The reports at hand state that the day dawned half-cloudy and cold. At 10 o'clock the sun was struggling through the mist, which, low hanging, hid the mountains. Splotches of the late spring snow, which came after a warm period, were visible in shady spots, and the pavements were wet and cold. Spring raiment was not much in evidence.

Among the authorities of the Church present were President Joseph F. Smith, Presidents Anthon H. Lund and Charles W. Penrose, of the First Presidency; of the Council of the Twelve, President Heber J. Grant and Elders Rudger Clawson, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; Elders Seymour B. Young, Jonathan G. Kimball, Joseph W. McMurrin, and Charles H. Hart, of the First Council of Seventies; Presiding Bishop Charles W. Nibley, and his counselors, Bishop Orrin P. Miller and Bishop David A. Smith.

Elder Reed Smoot, of the Council of the Twelve, was in Washington, attending to his duties in the U. S. Senate, and Elder George F. Richards, also of the Council of the Twelve, was in England, presiding over the European mission. Elder Brigham H. Roberts, of the First Council of Seventies, was at Camp Kearney as chaplain of the 145th (First Utah) field artillery, and Elders Rulon S. Wells and Levi Edgar Young, of the same Council, were unavoidably absent from this session.

The following mission presidents occupied chairs in front of the

pulpit: Joseph E. Robinson, of the California mission; Samuel O. Bennion, of the Central States mission; Walter P. Monson, of the Eastern States mission; Rey L. Pratt, of the Mexican mission; G. E. Ellsworth, of the Northern States mission; Melvin J. Ballard, of the Northwestern States mission; Charles A. Callis, of the Southern States mission; and John L. Herrick, of the Western States mission.

Professor A. C. Lund conducted the singing, and Professor J. J. McClellan was at the organ.

First Day, Morning Session.

After the opening exercises, President Joseph F. Smith said he felt thankful beyond his power of expression to be present at another general conference. He said he did not usually make an apology for himself, but his health was such, he said, that he would not be able to take part as much as usual in the conference. But while his health might be slightly impaired, he hoped not seriously, his faith in the gospel was stronger than usual.

He said he had a number of things on his mind, but felt to leave the burden of the speaking to his brethren. However, he said, there were some things of which he desired to speak, probably more especially that they might be texts for the speakers who should follow.

In early days, said President Smith, especially in the time of President Brigham Young, the doctrine of self-sustenance and home industry was preached to a great extent. It is still a true doctrine.

After having dwelt on the subject of home industry and economy, President Smith spoke on loyalty. "There is," he said, "not a fibre in my being that is disloyal." The speaker said he was a true, American citizen, and loyal to every American institution. He knew that the Constitution of the United States was a document inspired of God, and he endorsed the institutions of the government; they were worth fighting for, and even dying for, if need be.

Commenting on the number of widows and widowers in the Church, President Smith said they should, if not too old, get married again. Then, speaking of divorce statistics, he made the remark that the figures prove that a Church marriage is a stronger and more lasting institution than a civil marriage.

PRESIDENT ANTHON H. LUND

said he had listened with pleasure to the words of President Joseph F. Smith and, with all Latter-day Saints, he prayed the Lord to spare him for many years yet for His people.

President Lund said he noticed particularly that portion of the President's address wherein he referred to the things the saints should not use. He read from the Word of Wisdom, where the

Lord says that tobacco and strong drinks are not good for man. He said he was glad Utah had gone for prohibition, and he hoped the whole nation would do the same.

President Lund then said he would like to say a word about the children. Latter-day Saints should guard their children from evil. Watch their amusements. Be sure the picture-shows they go to are of a proper kind, and do not allow them to go too often. See to it that the children go to Sunday-school and other religions services.

Speaking of the great world-conflict, President Lund referred to the fact that many were of the opinion that the United States should not have gone into the war. They said the United States should have gone to war only when an invasion threatened.

"We should not and could not wait for this," said President Lund. "Our duty is as much to our neighbor and to the world as to ourselves."

He said the United States had gone into the war with a most unselfish motive, and was fighting an evil power that sought to overrun and dominate the world.

"What has Belgium done," he asked, "that it should be overrun—or France? This great evil power must be overcome."

The Hohenzollerns, President Lund said, although he did not like to mention a family name, had spread their power by force, and he illustrated by historical instances how Prussianism had spread and grown until it had become a menace to the world.

"Can we believe that if Prussianism were to come out of this conflict victorious, it would be satisfied? No. It would not cease to be a menace, but more a menace than ever to civilization."

To-day, said President Lund, the Atlantic ocean is not the barrier of protection that it formerly was. There are the submarines and the airships, and America could be more easily invaded than formerly. And so, he said, the men at the head of this nation decided to fight, and it was a wise decision. Latter-day Saints must give the government every support, and must make every sacrifice. The boys and young men must go into the army and die, if need be, for the great cause this nation has espoused, and those who remain at home must do what is required of them.

Just a few words, President Lund said, he desired to speak in regard to saints of German origin. They are placed in a peculiar position. Their neighbors are apt to look upon them with suspicion, to regard them even, as German spies. He said he believes these Latter-day Saints who have joined the Church in Germany and have thrown off the yoke of Prussianism, came to this country because they love free institutions, and because they love a land of freedom. He advised tolerance and kindness, and said the saints of German extraction should be treated with confidence and respect and kindness, at least until they have

proved unworthy in individual cases of the confidence of their neighbors, and he believed such individual cases among those who have embraced the gospel will prove very few.

ELDER CHARLES A. CALLIS

quoted from the Word of the Lord that the world is ripe in iniquity, and said there must be strife and conflict, from which even the saints may not escape. But the gospel, he said, is for the individual good of mankind, and the elders in the mission-field declare to the world that heavenly beings came and restored it through the Prophet Joseph, and that its power and influence are wielded to-day by his successors, which fact is an abiding and powerful testimony that the gospel is true.

Afternoon Session.

When President Joseph F. Smith called the second session of the Conference to order in the Tabernacle, at 2 p.m., the immense building was again filled. Many had remained in their seats during the two hours' intermission.

PRESIDENT CHARLES W. PENROSE,

who was the first speaker, said he had not prepared an address, but he had some ideas he hoped to express. He referred to the President's opening address dealing with conservation and home industry. His mind, he said, reverted to the days when home industry and economy were always preached. Latterly, he said, the matter has not been given so much consideration; but the time has come when it should be revived.

Referring to a Scripture passage which says that saviors shall come up on Mount Zion, the speaker said this refers specifically to baptism for the dead, but there are other ways in which men can be saviors on Mount Zion. The work will go on until all shall be consummated. Temples will be built and the saints will be given every opportunity to perform those ordinances. The time will come when those who do not accept the gospel here will be willing to bow the knee before the King.

But there are a great many ways in which saviors may rise up. One is to sustain life-giving institutions, and if the Latter-day Saints will heed the counsel given by their leaders, they will in very deed be saviors on Mount Zion.

The spreading of the gospel is another way of being saviors on Mount Zion. While Latter-day Saints do not boast, they do claim that the iniquities and afflictions that are to-day besetting the world have long been known to be in store and the world has been warned. How thankful, said President Penrose, Latter-day Saints should be that they are safe here in the valleys of the mountains. They have done all in their power to warn the world,

and the Lord has said that after this warning shall come the testimony of wars, earthquakes, and other calamities. And these, he said, are only the beginning of the afflictions that shall come upon the world in the last days. The Lord's people have done much to bring about a reign of peace and have done much to establish good governments and good institutions. But the end is not yet; more must be done. The saints must do their share. If war be necessary, then it must be war, and the people of the Lord must do their share to overthrow the menace to civilization.

The present war is not a war of conquest; it is a war of righteousness. This great government is engaged in freeing humanity from autocracy, and, as part of the government of the United States, the members of the Church must not shirk their share of the burden.

Speaking of guarding the children, President Penrose said there is a need of teaching honesty and morality among the young. Teach them not to take what does not belong to them, he urged; teach them the necessity of speaking the truth at all times.

Though the afflictions of the world are great, said President Penrose, the turning point is near. Jesus, the King, will come and establish a reign of peace. There is no set time, no date—that is in the hands of the Lord—but not one jot or tittle of God's word will pass away.

President Penrose said he believes in Jesus Christ, not as a spirit or an influence, but as the very Son of God, born of the Virgin Mary, a God in the image and likeness of man, who will come here in person and reign on the earth. He said the Word of the Lord had come to His people through His servants. To talk about Joseph Smith as a scientist is all right; he enunciated truths ahead of his time that science has since recognized, but first and foremost he was a Prophet of God. Many of the truths he set forth are still attacked by so-called science. The speaker, in closing, offered a prayer that the saints would heed the admonitions of their leaders.

PRESIDENT HEBER J. GRANT

commented on the hymns sung during the conference as appropriate to the conditions in which the world finds itself to-day. "Come, come, ye saints," he said, was written at a time when the saints needed consolation; they had entered upon a long journey and a new epoch. And so to-day this people, as part of this great government, has started on a perilous journey. Many will give their lives for the cause for which this nation is fighting, and the saints need to sing, "And should we die before our journey's through, happy day, all is well."

The speaker then referred to the claim of the German emperor

that he is a minister of God and that the Almighty is on his side, and characterized that claim as a profanation of the Most Holy Name. "You can draw your own conclusions," he said, "where I think he is a minister from—it is profanity for this ruler over men to say that God is on the side of such a power as the kaiser represents."

The kaiser told Belginm, the speaker said, that it did well to trust him, and then he allowed the land to be overrun and permitted murder and rapine to have sway in that stricken country.

"The best word is a blow," the kaiser says. This kaiser, President Grant said, will learn that God overrules all, if he lives long enough, and he—the speaker—hoped he would.

President Grant read and quoted further sayings of the kaiser, which prove that that tyrant thinks he is God's representative on earth, and with each quotation he excoriated Prussianism and "this man who knows nothing about the laws of God. The kaiser and his associates seek to enslave the world. They thought the Belgians would not dare fight such a great power; they thought France would not dare strike back; they thought England would not dare enter a big war unprepared, but England," said President Grant, "true to its principles of democracy, is fighting this great, overshadowing menace to civilization."

President Grant continued to brand the kaiser and his ruling class as men without a sense of honor, and said they had set out to conquer and enslave the world, but the time will come when right will triumph.

ELDER RUDGER CLAWSON

quoted: "The glory of God is intelligence," and admonished the saints to read the Bible. That Book, he said, came forth in its present form centuries ago and yet it is virile and new now as ever, fraught with sayings of wisdom for the blessing of all mankind. If there were no part of the Bible extant except the book of Genesis, said Elder Clawson, there would be plenty of food for thought and reflection. He quoted the account in Genesis of the creation of the world—how all things were created first spiritually, and how everything brings forth its own kind.

Elder Clawson referred to the promise of God to Abraham that his posterity should become as numerous as the sand on the seashore. He received this promise because he was obedient in all things. God also blessed Isaac and Jacob because of their obedience. The names of Abraham, Isaac, and Jacob have ever since been associated with the blessings of God.

PRESIDENT HEBER J. GRANT

spoke again. He asked permission to say a word before the meeting closed. He had, he said, never known a better man, or a man with more of the Spirit of God in him, than the late Dr. Karl G.

Maeser, a native of Germany. And, he said, there are thousands and thousands of others. Men and women who accepted the gospel in Germany had burning within them a spark of love for liberty, that Prussianism has not crushed. And there are many thousands of loyal American citizens, natives of Germany, who came here because they loved freedom and free institutions.

Second Day, Morning Session.

The second day of the conference dawned bright and clear. The Tabernacle was again filled with an attentive audience.

Elders Rulon S. Wells and Levi Edgar Young, unavoidably absent on the opening day, were seated with their associates of the First Council of Seventies.

ELDER GEORGE ALBERT SMITH

referred feelingly and reverently to his former associate in the Council of the Twelve, the late Elder Hyrum M. Smith, who just six months ago occupied the position as speaker at the third session of conference. Elder Smith paid a tribute to the name and memory of Elder Hyrum M. Smith and recalled parts of his address of six months ago. Many, Elder Smith said, would remember that address. Elder Hyrum M. Smith talked of the efficacy of prayer, and on the words, "by their fruits ye shall know them." Elder George Albert Smith paid a tribute to the helpmate of the late Hyrum M. Smith, his wife, and said she helped her husband be the good man that he was. He said he was glad to know that Elder Hyrum M. Smith left a son who bids fair to follow in the footsteps of his father.

The speaker then read a passage from the Book of Mormon, in which satan is represented as saying that it did not matter if men sinned a little. That influence, he added, is always at work in the world. Some say, "It is not wicked to use a little tobacco; there is no harm in drinking moderately." Men and women in the world to-day are subject to that influence. They reside continually in the territory of the evil one.

Speaking of the war, Elder Smith said that there will be no peace until mankind repents and turns to God. Men may cry, "peace, peace," but there will be no peace until mankind obeys the gospel of Jesus Christ. Elder Smith further said that so long as war was necessary to cleanse the world, the Latter-day Saints must give full support to the government in the prosecution of it. Those who have not sons to give, must make sacrifices at home and do everything they are called on to do.

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Behavior is a mirror in which everyone displays his own image.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 23, 1918.

EDITORIAL.

THE BISHOP IS MISTAKEN.

A SHORT article on "The Latter-day Saints," found on another page in this week's *Star*, is credited to the Bishop of Manchester, and appeared, recently, in a denominational publication.

The chief feature of it is a statement which is absolutely void of any foundation in fact and which, in a heated discussion, might hastily be characterized by a very short and ugly word. We refer to the following, "yet the fact remains that the Latter-day Saints teach and practise polygamy."

There is no truth in that statement. It is slander, pure and simple. It is the stock-in-trade of those anti-"Mormons," whose malice and unscrupulousness is on a par with their bigotry and ignorance. But, no matter how often it is repeated, or by whom, it remains untrue.

The question whether the Church of Jesus Christ of Latter-day Saints teaches and practices polygamy was thoroughly investigated by a committee of the United States Senate, in the Smoot case. That famous case was brought up by certain politicians for the purpose of prevailing upon the Senate to declare the seat of Senator Reed Smoot, of Utah, vacant on the alleged ground that he was a member of an organization that teaches and practices polygamy. The question was gone into in every detail, by expert lawyers, and the outcome of it was that the Senate retained Senator Smoot, thereby fully vindicating the Church in that matter.

This was about fourteen years ago. Senator Smoot is still an honored and influential member of the Senate, and another prominent member of the Church, Judge William H. King, is his colleague, in that body, from Utah. Would this be possible, if the allegations of anti-"Mormons" were true?

Not only has that question been investigated in the United States, but the British government has also searched for evidence of the truth of the allegations frequently made in this country against the elders of the Church, with a result similar to that obtained in the United States, and in a letter to the clerk of the Latter-day Saints' European mission, dated May 22nd, 1914, the Secretary of State declared that "the extensive inquiries made did not reveal any grounds for legislative action."

We are aware of the allegation that because the Revelation on celestial marriage—which, by the way, does not signify "plural"

marriage—is still found in the Doctrine and Covenants, the Church teaches polygamy.

If the Bishop of Manchester or any other reasonable person will consider these facts, he will realize that the allegations of the enemies of the Church are as far from the truth as statements inspired by animosity generally are. Surely, the evidence furnished by the investigations conducted in the United States by one house of the legislative body of the Republic, and here by the proper branch of the executive department, ought to be satisfactory to all who desire to know the truth.

It might just as well be contended that the Church teaches polygamy because we read the Bible, including the Old Testament, as the Word of God. Or, it might be said that the British Bible Society teaches polygamy by publishing and circulating Bibles. "Very absurd!" you exclaim. And so it is. But the argument is equally absurd in both instances.

The Latter-day Saints have published to all the world that they do not teach and they do not practice polygamy. This declaration has been before the world for more than a quarter of a century. Let those who say that that declaration is false, and that the Church has broken its pledges, produce, if they can, at least one case of plural marriage performed during all these years with the consent or sanction of the Church. That is the test. And if they cannot do that, they ought to hold their peace and not continue to bear false witness against their neighbors.

Just now the Latter-day Saints, as a body and as individuals, are doing their share in the great world-war, financially and otherwise. Really, they deserve well of the leaders of public opinion in this great country; and this we know, the time will yet come when all the world will realize that the attacks made upon the Church are inspired by religious intolerance and supported by ignorance and indifference to truth.

GEORGE F. RICHARDS.

THE EIGHTY-EIGHTH ANNUAL CONFERENCE.

(*Concluded from page 327*).

ELDER SAMUEL O. BENNION

recounted conditions that existed among the people in the mission over which he presides, especially in the southern part, where, he said, the people mostly depend on the cotton crop for the necessaries of life. He testified to the divine inspiration of the Book of Mormon. When an elder, he said, offers the Book of Mormon to a person and asks him to read it as the Word of God, then that elder has done his part. And if a man will put to the test the promise of the Lord and read the Book of Mormon with a prayerful heart, he shall know that the book is of God.

ELDER JOSEPH E. ROBINSON

opened his address by bringing a greeting from Utah soldier boys in the California cantonments. He said the boys are well cared for and are doing well. He then referred to the great war. Man is responsible for it. There is never any occasion to fight on account of any design of the Lord. But when man brings wars and afflictions upon himself, and the powers of evil array themselves against progress, then it is time for God's people to array themselves on the side of right. Herein, said President Robinson, can God's people show their love for mankind.

David Reese sang a solo, "O my Father."

ELDER JOHN L. HERRICK

said when this great war is over there will be, he believes, a realignment of the religions of the world. Men are beginning now to ask: What about the life after this? And Latter-day Saints, too, well can take an introspective view into their lives. They will have no need to change their theology, but maybe their mode of living.

Present-day thinkers are beginning to write and speak along such lines as this. "After the war we shall need religion." "We need it now," said Elder Herrick, "in the midst of war." But, he continued, every forward move helps to further God's purposes.

PRESIDENT JOSEPH. F. SMITH.

Before the adjournment of this meeting I would like to present to the conference one or two items which I desire to get an expression upon from it prior to the presentation of the officers of the Church, this afternoon. I need not announce here that a vacancy was caused in the general board of education of the Church of Jesus Christ of Latter-day Saints by the death of President Francis M. Lyman. Joseph F. Smith, Jr., has been suggested to fill the vacancy in that board, caused by the death of President Lyman. I would like an expression of the saints present at this conference as to whether they approve of the choice or not. All that are in favor will please signify it by the uplifted hand. If there are any opposed they may signify it by the same sign. I see no opposition.

It has been brought again to our remembrance that there is a vacancy in the Council of the Twelve Apostles, which should be filled at this conference. We have to offer to you the name of Richard R. Lyman, a son of the late President Francis M. Lyman, to fill the vacancy in the Council of the Twelve. All who are in favor of this choice, as indicated by the Spirit of the Lord to His servants, will manifest it by raising their right hand. (This was done.) If there be any opposed, they may manifest it by the same sign. (The vote was unanimous.)

We feel, as the Trustee-in-trust and President of the Church of Jesus Christ of Latter-day Saints and as the Presiding Council over all the Church, the First Presidency, in connection with the Council of the Twelve Apostles and the Presiding Bishopric, at liberty to use the tithings of the Latter-day Saints in all legitimate causes pertaining to the building up of Zion. You are aware that our special duty and obligation is to build up Zion in the latter days. This includes the building and maintenance of Temples, in which the ordinances of the gospel of Jesus Christ are performed and administered for the living and for the dead. It is our duty to assist the poor and the needy. It is our duty to build places of worship for the Latter-day Saints, using such portion of the tithings of the people that come into our hands as we can use agreeably to the amount we have to use for the accomplishment of these purposes. We may use the tithing of the people for the building up of settlements, to assist our people when they attempt to make new settlements, to reclaim the desert and to procure water for irrigation purposes, and in this matter the Church has been somewhat liberal. It is our duty also to maintain schools and seminaries throughout the length and breadth of Zion, where our children who are in the district schools where no religion is permitted to be taught, have the privilege of being instructed in connection with the secular learning that is given to them, in those principles which are necessary for their faith and for their establishment in the knowledge of the gospel of Jesus Christ. It is our duty to use the means that are committed into our hands for the assistance of the missions that are appointed and established throughout the nations of the world and in many ways legitimately for the building up of Zion and for the spread of the truth, the proclamation of the gospel, the maintenance of the authorities of the priesthood whose time and talent are devoted exclusively to the ministry, that they may be fed, not luxuriously, not superabundantly, but in sufficient measure that they may not suffer for the necessaries of life. Part of our means is distributed to assist the bishops in the arduous duties that they have to perform, for services that are necessary in keeping the records of the Church, of the tithing and of other records necessary to be kept. All these things we esteem as legitimate and proper within the sphere of our authority, and we do not, under such circumstances, publicly ask for approval of the Church at large for sanction in the discharge of our duties in this regard. But when we go apparently outside of these well-known and beaten paths to use the means of the people of the Church, we feel that it is our duty to present the cause to them and obtain their sanction and their approval for the use of the means that we may think wise to put it to.

You are well aware that, at our late conference, by the voice of the conference and its approval, we used $250,000 of the Church

tithing for the purchase of Liberty Bonds, thus placing that amount of means in the hands of our government for the defence of liberty and of freedom that we enjoy to worship God according to the dictates of our own consciences. Now I have a similar proposal to make to this conference this morning, that we offer again, or at least appropriate, a similar amount for the purchase of more of the bonds of the United States. I submit it to you, and I ask that those who are in favor may signify it by the uplifted hand, and if there is anybody opposed to it, who has a right to have a voice in the use of the means that he contributes to the Church, let him manifest it by the same sign. (Out of the ten thousand, or more, present, none cast a negative vote.) I believe that the vote is unanimous.

The Church of Jesus Christ of Latter-day Saints is not a partisan church. It is not a sect. It is the Church of Jesus Christ of Latter-day Saints. And it is the only one existing to-day that can and does, legitimately, bear the name of Jesus Christ and hold His divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter though the truth may seem to those that are opposed and that have no reason for opposition. It is, nevertheless, true, and will remain true, until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world, shall come and take the reins of government, and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been wondering where the divine authority exists to-day to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God to speak in the name of the Father and of the Son is here, in the midst of these "everlasting hills," in the midst of this intermountain region, and it will abide and continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of self-satisfaction in being able to declare this without regard or fear of all the adversaries of the truth.

(TO BE CONTINUED.)

THE heaviest charged words in our language are, "Yes," and "No." One stands for the surrender of the will, the other for denial; one stands for gratification, the other for character. A stout "No" means a stout character, the ready "Yes" a weak one, gild it as we may.—T. T. MUNGER.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE semi-annual meetings of the Nottingham conference convened at 20 Carrington Street, Nottingham, Sunday, May 12th, 1918. President George F. Richards, of the European Mission; Elder George F. Richards, Jr., and wife, Sister Edith M. Richards, of the Liverpool office; President Hugh S. Latimer, and Elder Leland Hair, of the Sheffield conference; President Orial L. Anderson, and Elder Arnold G. Holland, of the Norwich conference; President Jesse W. Lloyd, of the Birmingham conference; President Leroy S. Dickson, and Elders Walton E. Bodily and State England, of the Nottingham conference, were in attendance. President Leroy S. Dickson presided.

The Sunday-school session commenced at 10:30 a.m. by singing, "God of our Fathers, we come unto Thee." Invocation by President Jesse W. Lloyd. The services continued by singing, "Sacramental." The Sacrament was administered by President Orial L. Anderson and Elder Arnold G. Holland, assisted by Elders Walton E. Bodily and State England, and Brother Samuel Pears. President Leroy S. Dickson then extended a hearty welcome to all present.

The Sunday-school children of the Hucknall, Eastwood, Derby, and Nottingham branches rendered an interesting and instructive program, consisting of songs, dialogues, recitations, and a brief outline of the life of the Prophet Joseph Smith.

Sister Edith M. Richards expressed her pleasure in being present and hearing the excellent program rendered by the children. She then told a faith-promoting story, and showed how we are all dependent upon the Lord for that which we enjoy.

President Orial L. Anderson said the children were precious in the sight of God, and they should most carefully be taught the principles of the gospel by the parents.

President George F. Richards said he rejoiced exceedingly in the manner in which the program had been rendered by the children, and the spirit manifest in the meeting. He expressed his love for them and told the story of Christ's visiting the American continent, where He blessed little children and wept over them. The excellent program showed, he said, that the children were capable of understanding the principles of the gospel at an early age. The responsibility rests upon the parents to teach these little ones the gospel and the necessity of baptism, at eight years of age. Many blessings are realized by those who are baptized, and if parents neglect to teach their children this important principle, the sin rests upon their heads.

After singing, "We thank thee, O God, for a Prophet," benediction was pronounced by Elder Leland Hair.

The afternoon session commenced by singing, "Come, O thou King of kings." Prayer was offered by President Orial L. Ander-

son. Continued by singing, "Come, we that love the Lord." President Leroy S. Dickson presented the names of the Church authorities. All were unanimously sustained.

Elder Walton E. Bodily expressed his pleasure in being a laborer of Christ, and his appreciation of the good feelings he had enjoyed among the saints.

Elder State England read from the Book of Mormon, and showed that every man will be judged according to his works.

Sister Nellie Clark rendered a solo in a pleasing manner.

President Hugh S. Latimer said that we hold no malice toward the people of the world. The mission of the Latter-day Saints is to bring all to a unity of faith.

Elder Leland Hair spoke of the signs that should precede the coming of the Son of Man, and said that preaching the gospel to all nations was one of the signs. This is being fulfilled in the work of the Latter-day Saints.

Elder George F. Richards, Jr., said he rejoiced in being present to partake of the good feeling that prevailed in the meetings. He read the Articles of Faith, and called attention to some of the teachings of the Prophet Joseph Smith, who was the instrument through which the gospel was restored to earth in its fulness. The priesthood was given to the Prophet by those who held the keys in former days to preach and administer in the ordinances of the gospel. He made plain the responsibility that rests upon the servants of God to promulgate this gospel to the people of the world. The Christian churches, he said, have changed the laws and ordinances of the gospel, and thereby have lost the saving power. He showed the inconsistency of the different religions by pointing out the fact that there should be only one faith, whereas there are in the world to-day many denominations. Some accept one principle of the gospel, while others reject it. We are bearing the truth to the world, and prejudice must be removed from the minds of the people before they will accept it. God will always manifest Himself to those who will seek Him in humility and faith. Some, he said, were fair with the Latter-day Saints, while others delighted in misrepresenting them. He then read statements of certain individuals showing the true character of the "Mormons," and some facts about Utah and her people.

The meeting was brought to a close by singing, "How firm a foundation." Benediction was pronounced by President George F. Richards.

The evening session commenced by singing, "As the dew from heaven distilling." Prayer was offered by Elder George F. Richards, Jr. Continued by singing, "Though deepening trials throng your way."

President Jesse W. Lloyd read from the Doctrine and Covenants a passage which states that we should thank God for all our blessings. The Latter-day Saints, he said, should live righteous

lives, and be exemplary before all the world. He bore a strong testimony to the truth of the gospel.

Miss Jessie Saunders rendered most beautifully a vocal solo. "The wreath."

Elder Arnold G. Holland said that there is only one church of God upon the earth, and spoke of the apostasy and restoration of the gospel, predicted by the prophets of God.

Sisters Louie Welch and Annie Spence ably rendered a duet. "Unanswered yet."

President George F. Richards was the concluding speaker. He said that the Holy Ghost is one of the Trinity of the Godhead. He is a personage of spirit and bears record of the Father and of the Son, and of the truth of all things. It is eternal life to know the Father and the Son, but these may not be known except by the Holy Ghost. He will not dwell in unholy tabernacles or in the hearts of the disobedient. The Lord has commanded us to repent and be baptized, and the promise is given that we shall receive the gift of the Holy Ghost. There is no other way indicated in the Scriptures by which this choice gift may be obtained. There is one Lord, one faith, and one baptism, said the speaker, and one gospel, having in it the power of God unto salvation, and that is the gospel of Jesus Christ. There are many man-made gospels, but this one was made by the Gods before the world was, and it has been restored to earth in these last days in fulfilment of predictions of the prophets, with all its gifts, powers, authority, and blessings; and its mission is to prepare the children of men for the coming of our Lord, and for salvation in His kingdom.

President Leroy S. Dickson said those present at our conference have heard from God's servants the glorious message of the restored gospel, which, if heeded, will bring salvation.

The conference was brought to a close by singing, "Softly beams the sacred dawning." Benediction by President Leroy S. Dickson.

A meeting of the priesthood, the officers, and missionaries was held on Saturday afternoon, May 11th, at Carrington Chambers, 20 Carrington Street, at which President George F. Richards and others gave valuable instructions. A concert was given at the same place, in the evening, by local talent.

On Sunday morning, May 12th, at 8:30 o'clock, a meeting of the elders was held. Timely instructions were imparted by President George F. Richards, and several testimonies were given. There were ten elders present.

WALTON E. BODILY, Clerk of Conference.

"Wouldst thou fashion for thyself a seemly life?
Then fret not over what is past and gone;
And spite of all thou mayst have lost behind
Yet act as if thy life were just begun."

—SELECTED.

THE LATTER-DAY SAINTS.

WRITING in the *Diocesan Magazine* for May, the Bishop of Manchester says: "I feel bound here to mention a very unsatisfactory correspondence with the Baths Committee of Manchester respecting the use of the Victoria Baths by the Church of Jesus Christ of Latter-day Saints for the baptism of their converts. The committee seems to rely partly on the fact that these baptisms are reverently and decently conducted, and partly on a denial by their Conference President that the sect either teaches or allows polygamy. Yet the fact remains that the Latter-day Saints, in their official organ, definitely claim to have baptized converts at several specified dates in the Victoria Baths, Manchester, and that the Latter-day Saints do teach and practise polygamy. There is an active propaganda of the Mormons both in Liverpool and Manchester, and their missionaries claim that their convérts are baptized in our public baths. Whether their baptism service is decently conducted or not is immaterial. The question is this: 'Are the Manchester public baths being used for baptisms by a sect which inculcates polygamy?' If they are so used, it would seem that they are used for an unlawful purpose, or at all events that they are used to assist in the propaganda of unlawful and immoral teaching. It is a serious matter, and I definitely call upon our public authorities to inquire into it. If I were a Manchester ratepayer I should be disposed to put the matter to a definite test."

IN HIS COUNTRY'S SERVICE.

PRESIDENT HUGH S. LATIMER, of the Sheffield conference, writes:

"I have been requested to report the death of Sergeant James Henry Oxspring, of Barnsley. Sergeant Oxspring was reported wounded and missing on November 7th, last year, and as nothing further has been heard from him, it is quite apparent that his wound proved fatal. Deceased was born on March 10th, 1894, and was baptized on February 28th, 1904, by Elder Franklin H. Wyatt. He joined His Majesty's forces in the fall of 1914, and continued in active service until he was wounded, November 7th, 1917.

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